

Dr. TRAPP Try'd, and Cast; and allow'd
to the 10th of May next to Recant. K

BEING SOME

698. f. 15.

REMARKS

On a Late BOOK, Intitled,
The NATURE, FOLLY, SIN, and DANGER,
OF BEING

Righteous over-much:

The SECOND EDITION, with a Postscript
in Vindication of Mr. WHITEFIELD.

*Thou spakest against thy Brother, thou slan-
derest thy own Mother's Son. Psal. l. 20.*

*How empty's Learning, and how vain is Art!
But as it mends the Life, and guides the Heart.*

L O N D O N,

Printed, and Sold by J. NOON, at the *White
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Row*. MDCCXXXIX.

[Price Six Pence.]

Dr. THOMAS J. M. and wife, and others
to the Hon. of May 1860

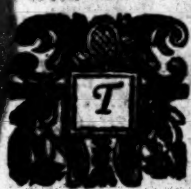
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the Hon. of May 1860



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T O T H E
R E A D E R.

 *HE Honour of GOD, and the Vindication of his Truth, are the most cogent Reasons, and principal Motives for this Publication. When the primitive, orthodox, and pure Doctrines of the Church of England are violently attack'd, or ludicrously handled; who can refrain from Appearing in their Defence. The Church can never be more truly said to be in Danger, than when Some, who are look'd upon to be her Sons, are departed from her Truths; and that at a Time too, when all Manner of Vice and Wickedness abounds to a Degree almost unheard of.*

Corrupt Doctrines are as much to be warded against, as wicked Practices to be prevented; for while Vice and Wickedness are the Destruction of the loose Part of Mankind, on one Hand; so the broaching Corrupt Doctrines, and forsaking the pure and primitive Ones, are as pernicious to them on the other: Therefore, They who stand firmest for the Primitive, and Orthodox Doctrines of the Church of England, must be said to be the best Friends to it.

Since

TO the READER.

And since so it is, (as Dr. Trapp observes) We are in such a State of Wickedness, surely, all Ways and Means that can be made use of for its Betterment, should be very grateful to Those who pray for the Salvation of it; and more especially Those in Holy Orders, who cannot but rejoice for the Enlargement of the Kingdom of Christ in this World. And if of any Place whatever it can be truly said, This, or that Man was born there; the same Honour will redound to God, and the same Comfort, Peace, and Joy to Converted Souls, as if the mighty Change had been wrought in (what is called) a Consecrated Place.

This brings to my Mind what Bishop Ridley wrote to Mr. Bradford, his Fellow Martyr, for Christ's Cause, tho' in a different Manner; which I hope, will never pass in England for wholesome Severities: viz. If it be not the Place that sanctifieth, but the holy Man doth by Christ sanctify the Place; Brother Bradford, then happy, and holy shall be the Place wherein thou shalt suffer, and shall be with thy Ashes in Christ's Cause sprinkled over withal.

May it be the Will of God, that no Place in our Land may, for the future, be sanctified with the preaching Deaths of holy Men; but rather that the Fruits of Righteousness may be sown in Peace of them that make Peace; and that People may every where glorify God with uplifted Hearts and Hands, through our Lord, and Saviour JESUS CHRIST.

RE-



REMARKS

On a Late B O O K Intitled,

The Nature, Folly, Sin, and Danger

OF BEING

Righteous over-much :



RELIGION is a sacred Thing, and requires our utmost Regard in the Belief and Practice of it : It is now, to our Reproach and Shame, become little more than Profession and Form ; and from the present Prospect of *these Times*, there is but little Reason to expect it otherwise ; unless God is pleased, by some extraordinary Ways and Means, to rouse us from our spiritual Lethargy.

MEN talk of Religion, and it is only Talk ; the greater Part of them being wholly ignorant

rant of the real Grounds and Principles, on which the Practice of all solid Religion and Godliness is built ; for which Cause, it is no Wonder, they are so negligent in the Concerns of their Eternal Welfare, and so backward to stir up one another to Faith and good Works, and the Exercise of such Christian Graces as are necessary in the Way to Heaven, and to prepare them the better for the Enjoyment of it.

ON the Contrary, The Seeking after *Places, Preferments, News, Trade, Business, and Diversions*, engross so much of the Lives of Men, and so eager are they in the Pursuit of them, that One would be almost tempted to think, they were fully persuaded of an *Eternity* here, and accordingly were making Provision for it.

*In these Times of Folly and Extravagance, and under such Circumstances, as when (says the Dr. *) all Manner of Vice and Wickedness abounds to a Degree almost unheard of; a serious, sensible Person would be surpris'd to see the Publication of Dr. Trapp's Discourses against being Righteous over-much; especially when (as he justly observes) the Danger is manifestly on the other Extreme.*

WHAT Danger the Dr. might apprehend from a being *righteous over-much*, I do not pretend to know, much less can I determine; but for as much as I can see, hear, or learn,

* Dr. Trapp's Disco. against modern Enthusiasts.. p. 1,

there are not, nor ever were, any Designs against either *Church*, or *State*.

UPON these Accounts I have given the Dr's *Discourses* a close Reading; and have presumed to make some few, tho' I hope, not improper Remarks upon them.

AND here I must premise, that my Expectations were highly rais'd upon their Publication; and great Hopes I had, they would have turn'd out more for *spiritual*, than for *worldly Profit*; and not that the *Booksellers* only should receive the greatest Advantage from them. However it be, a thinking Person would be apt to imagine, that by the Bulk of these *Four Discourses* the Dr. had not *study'd over-much*, nor in the Management of them had been *over-much righteous*. Nor, indeed, does he seem to have any great Cause to complain of the Greatness of his Labour in the Composure, whatever he took in the Delivery of them: Nor can it be thought, that he much *spends*, or *is spent*; is *instant in Season*, or *out of Season*; either in, or for the Cause of him (whom he calls) his *Lord*, and *Master*.

FROM these Considerations I will venture to say, that there is more profound Divinity contain'd in One of his Sermons, whom this Learned Dr. calls a *Raw Novice*, than in the whole *Substance of his Four Discourses*; notwithstanding all the despicable, and odious Terms he is pleas'd to put on his *Youth*, and *Piety*: All which, I pray, may turn to his spiritual Benefit, and enable him the better to

engage in the *Christian Warfare*, and with the greater Constancy labour to approve himself a faithful Minister of God.

LET this suffice by Way of Introduction. I shall now take Notice of the Dr's Answer to the Questions he propounds himself; where he says, * *Righteous over-much?* may One say: *Is there any Danger of that? Is it even possible? Can we be too good? &c. ----- I only answer at present (says he) that to be righteous over-much is itself very often at least, one Sort of Vice and Wickedness; and a bad Sort too: In this Expression there is much Obscurity, or Nonsense; for as all Manner of Vice and Wickedness must be of a bad Sort; who could ever imagine there was a good One? But lest the Dr's great Profundity should not be taken Notice of, he repeats it, saying, I say, very often at least. This brings to my Mind what a dignify'd Drone said in his Discourse on these Words, Take double Money in your Hands, and the Money that was brought in the Mouth of your Sacks. Gen. 43. 12. ' Beloved (says he) I make this Discovery, that large Sacks and more Sacks, hold more than little Sacks and few Sacks.' From whence it is plain, that some Men who are distinguish'd by these two great Letters, D. D. are no wiser than some of their Neighbours, notwithstanding the Haughtiness of their Looks, and that Air of Contempt with which they treat them.*

* Dr. Trapp's Disc. p. 1.

BUT

BUT to go on, The Dr. after having given a short View of the various Interpretations, which Learned Commentators have put on the Words of the Text, *Be not righteous over-much, &c.* says, ---- * *In the next Place (that we may now come to a more close, and direct State of the Point before us) most Vertues have an Extreme on each Side. We may over-do, and be excessive; as well as under-do, and be defective. But to be too good is impossible, what then is the Meaning of being righteous, good, or vertuous over-much? I answer, there is, and can be no such Thing properly, strictly, and literally speaking. But the Expression is owing to the Imperfection of Language. ----*

IF then, there is no such Thing as being *righteous, good, or vertuous over-much*; to what Purpose does he make all this Harangue about that, of which there is no such Thing. The Extream of being *righteous, good, vertuous, and charitable over-much*, does so seldom occur, that this Learned Author might have sav'd himself the Labour of proving them *Vices*. From whence I cannot but observe, how much the World is beholden to him for these Proofs of his Learning and Judgment; but what has he here said, which almost every Man knew not before? Or at least, what they seldom are guilty of? So ~~that~~ *Nothing from Nothing, and there remains Nothing.*

----- *Wholly abstaining from Things indifferent, (says the Dr. *) and innocent in themselves, as forbidden, and unlawful, is a signal Instance of being righteous over-much : And so on the other hand in making Things indifferent to be necessary, and Matters of Duty. -----*

WHO, or what the Dr. here means, is best known to himself ; yet, I hope, he will allow there are some Things that he may judge *indifferent, and innocent in themselves*, yet others may think them *forbidden, and unlawful* ; if so, I see no Reason, why Abstaining from them can be a signal Instance of being *righteous over-much* ; tho' on the contrary I am fully persuaded, that the *Imposing indifferent Things as necessary, and Deterring others from the contrary as unlawful*, is not only a signal, but a sad Instance, of being *greatly, and grievously sinful*.

To go on, † *In short, (says the Dr.) to be righteous over-much is to place much Religion (where there is really none, but the Contrary) in Extraordinaries, in new Inventions, and striking out into Bye-paths. Some Things of this Nature, I doubt not, proceed from a good Design ; tho', I think, not from a good Judgment. -----*

To place much Religion (where there is really none, but the Contrary) in *Extraordinaries, in new Inventions, and striking out*

* Discour, p. 8.

† Ibid. p. 9.

into *Bye-paths*; is so far from being *righteous over-much*, that it may rather be termed a being *wicked over-much*; especially if what is *contrary to Religion* is plac'd in the Room of it: This, I think, is *Setting up Evil for Good*, and consequently, cannot proceed from a good Design; but rather from a wicked, and perverted Judgment. But what Things of this Nature the Dr. means, he best knows; and can best account for. However, it is a kind Instance of his Care, and Duty, to admonish Men to practise all Christian Virtues; and particularly in advising them to go to Church on ordinary Days, as often as their necessary Business will permit; and in giving them such plain Directions for the Performance of divine Service on *Sundays*, when they are at Church, and at Home; that they may avoid that dangerous Extream of being *righteous over-much*.

I Now come to that which seems to give the Dr. the greatest Uneasiness; and this appears plain in thus saying, * *Suppose another, tho' in holy Orders, yet a raw Novice, very lately initiated into them, shall, upon the Principle of being righteous over-much, take upon him, at his first setting out, to execute as it were, the Office of an Apostle, to be a Teacher, not only of all the Laity, in all Parts of the Kingdom, but of the Teachers themselves, the learned Clergy, many of them learned before he*

* Discour. p. 12, 13.

was born; to reflect upon, and censure them as if they did not know their Duty, or would not do it without being instructed, and reprov'd by Him; what is This but an Outrage, upon common Decency, and common Sense; the Height of Presumption, Confidence, and Self-Sufficiency; so ridiculous as to create the greatest Laughter, were it not so deplorable and detestable, as to create the greatest Grief and Abhorrence? Especially; if vast Multitudes are so sottish, and wicked too, as in a tumultuous Manner to run madding after him? Surely it is shocking, and prodigious for so young a Son of Levi to take so much upon him.

I Think, that the Dr. does not here act the Part of a Gentleman, nor a Christian, in not acquainting his Hearers, and Readers, what those Things were, which this *raw Novice* (as he calls him) took upon him to teach his *Learned Brethren, the Clergy*. This is such an artful Collusion, as is shocking to consider it closely; and lies like a Snake in the Grass: For had the Dr. known what those Things were he took on him to teach them, why did he not recite them? But instead of that, he leaves us in the Dark about a Matter of the greatest Importance.

HOWBEIT, the Dr. seems to be so far from the good Disposition, and Spirit of St. Paul, in saying to a young Divine, (lately initiated into holy Orders) as he did to Timothy, * *Exercise thyself rather unto Godliness, ---*

* 1 Tim. 5. 7, 12, 14.

Let no Man despise thy Youth, — Neglect not the Gift that is in thee, &c. — Preach the Word, be instant in Season, and out of Season, &c. that on the contrary, he is offended with him, and throws upon him all the Ridicule and Reproach he possibly can; and to such odd Extremes do the Dr's Resentments run against his indefatigable, and pious Labours, that he is pleas'd to call them an *Outrage, upon common Decency, and common Sense* and represents so *ridiculous* on one hand, as to create the greatest *Laughter*; and so *deplorable and detestable*, on the other, as to create the greatest *Grief and Abhorrence*: Which is as much as to say, *He could split his Sides with Laughing for Scorn one While, was he not ready to tear his Flesh for Vexation at another.* The Reason is plain as we may take it in his own Words, *Especially* (says he *) *if vast Multitudes are so sottish, and wicked too, as in a tumultuous manner to run madding after him? Surely it is shocking, and prodigious for so young a Son of Levi to take so much upon him.*

It is enough to move the Spirit of such a long-standing Divine, as Dr. Trapp (if he never felt the Motions of any other Spirit) who, in Time past, had many Followers; to see, or hear, that *vast Multitudes run after One*, whom he calls a *raw Novice*; and that the Numbers of his Followers, which are surpri-

* Discour. p. 13.

singly great, are neither *sottish*, nor *tumultuous*; but behave themselves as orderly, and decently in an open Field, as in a Church; notwithstanding all that the Dr. insinuates to the contrary.

HOWEVER, if I could herein oblige the Dr. I will, in the best Manner I can, recollect somewhat this young Divine has said upon the Subject of *Regeneration*, or the *New Birth*; which, I presume, is one of the Things, the Dr. imagines he took on him to teach them; and is to this Purpose: That *there must be a super-natural Change wrought in every Soul, by the Spirit of God, which our Lord calls the New Birth, or Regeneration; without which no Person can be happy in another World, notwithstanding what was pretended to be done for them by Water in Infancy.* Now this Truth being hid from the People, or but seldom, and coolly told them, by the Ministers of the Church of *England*; it was high Time that it should be universally known, and more powerfully press'd upon them than in Times past: That *the Earth may be filled with the Knowledge of the Glory of the Lord, as the Waters cover the Sea.* Hab. 2. 14.

AND since to all present Appearance, it seems to be the Pleasure of God, to give this pious young Preacher both Knowledge, and Courage to be faithful, in making known to the World, in the plainest, and clearest Manner, Truths of the greatest Importance, why should the Learned Clergy in general, or the Dr. in particular be offended with him? And why

why should his serious, and solemn Labours for the Salvation of Souls, be the Subject of Wrath or Ridicule, (because deliver'd in an open Field) any more than Truths of a like Importance deliver'd in any other Place; and more especially when Pulpits are deny'd him.

How much more agreeable to the Rules of Civility, and the Obligations of the Gospel, would it have been for the Dr. to have advis'd him in a private Manner, both in Regard to his Youth, and Usefulness in the Work of the Gospel, had he seen, or heard any Thing unbecoming his holy Function. His Discourses were frequently made publick, and if there was any Thing in them false or faulty, why did not the Dr. charge it upon him; and endeavour to confute him? But he was conscious to himself he had nothing to bring against him in a direct Way, and therefore, took an indirect One, which he thought the surest to disparage him, and beguile his own weak Hearers. This is, *surely*, much more *shocking, and prodigious!* than the vast Multitudes which (*the Dr. supposes*) in a tumultuous Manner run madding after him.

His next artful Collusion is bringing in Mr. *Low*, and insinuating as if he was One among those, whom he calls *Modern Enthusiasts*; which is as far from Truth, as Truth from Lies: Nor did this young Divine ever maintain those Things, the Dr. insinuates to his Readers, but quite the reverse; as may be well remember'd by some Persons, who

heard him on the Subject of the *Wedding Feast*. But the Dr. has found out something, which, I believe, was never found out before ; and that is, in speaking of the *Marriage Feast*, at which our Saviour was present, and wrought a Miracle, he says, * *There had been more drank, than was absolutely necessary for the Support of Nature*: Here I would ask the Dr. how he came to the Knowledge of this Secret ; since I am well assured he could not have it from the Scriptures. Besides, It is no great Proof of his Learning and Prudence, to throw so base a Reflection on such a solemn occasional Festival, as that must have been, which was honour'd with the Company, and Conversation of him, whom he calls his *Lord and Master* ; and what is yet a further Aggravation of his Impiety, and gives a great Handle to *Atheism*, is to suppose that our blessed Saviour would (to give the first Proof of his Divinity) *miraculously turn Water into Wine*, for a Company which was not sober, or had drank too much. Well may *Atheism* and *Infidelity* spread, if the Cause of Christianity had no better a Defender, than One, who puts so vile a Disparagement upon the first *miraculous Work* of its Author. This Observation of his, I think, carries in it something so truly shocking to a sincere Christian, that it ought not to be passed over without a severe Reproof from his Ecclesiastical Superiors.

I pass on to a Reflection the Dr. is pleas'd to cast on those, whom he distinguishes by the Name of *Modern Enthusiasts*; he says of them, * *These are not acquainted with the true Spirit, and Genius of Christianity.* This, I think, is no great Compliment to the Bishops who ordain'd them; for what Good then did the *Imposition of their Hands* do them? What a sad Reflection is this! that the Most, or Right Reverend Fathers of the Church should bestow such Favours on Persons not qualify'd for them; and that they after the Blessings were given them, had not what their *Spiritual Fathers* bid them *Receive*: This Mystery I desire the Dr. to unfold, especially since he says, * *They are under strong Delusions, in the Gall of Bitterness, and the Bonds of Iniquity.* Sad must be their Case, or very severe is the Dr. Judgment concerning them; but should the former be false, and the latter true, what can be said for them, who, in a seemingly solemn Manner, daily pray, *From all Blindness of Heart; from Pride, Vain-glory, and Hypocrisy; from Envy, Hatred, and Malice, and all Uncharitableness;*

Good Lord deliver us.

But to go on, The Dr. One would think, was coming to some due Reflections, when he says, * *Alas! Generally speaking a great Part of our Lives is spent, before we are wise enough to perceive that we are Fools; before*

we know enough to be sensible of our Ignorance. I need spend no Time to prove this Truth on the Dr, 'he having so frankly declar'd it; but I am sorry he was not sensible of his Folly and Ignorance, before he preach'd, and publish'd the *Substance of his Four Discourses*. I should have had great Hopes of the Dr's Sincerity in his Confession, had he, instead of these *Discourses*, publish'd his own *Life and Errors*; and placed these Sentences as a *Motto* in the Title-page: Who knows what Good such a Performance might have done to a World, that is so far from being *righteous over-much*, that on the contrary, *all manner of Vice and Wickedness abounds to a Degree almost unheard of.*

HOWBEIT the Dr. further says of these *Moderns*, that * *In their own Imaginations their Errors are the Height of Wisdom, and their Sins and Vices the most perfect Virtues; they think themselves the greatest Saints, when in Truth, and for that very Reason the grand Enemy (as it is to be feared) has the fastest hold of them; -----* What is this, but a plain Proof of the Insincerity of his Confession? Who, sensible of his own *Errors*, would not have some charitable Sentiments for his Brethren, who have not yet *spent so a great Part of their Lives in Folly and Ignorance*, as the Dr. laments he has done; and which, for ought I can see, is like still to do; especially,

* Discour. p. 33.

when the further we trace him, he appears more and more in that Light.

To pass by his base Reflections, and Insinuations, as if this young Preacher was near to Madness; I need say no more, than that his Writings, and Discourses carry in them more solid Comfort to all serious, and sincere Christians, than those of the Dr's, tho' he pretends he is in his right Wits.

THE Dr. further says, * *These Mischiefs done of late, and in so short a Time, by such Doctrines and Teachers, are sufficiently known to the World. They have set the nearest and dearest Relations at variance; disturb'd the Quiet of Families; nay, thrown whole Neighbourhoods and Parishes into Confusion.*

By the same Rule of Reasoning he might object the Doctrines of our Lord as false: Did not he tell his Followers in plain Words, ----- *I am come to set a Man at Variance against his Father, and the Daughter against her Mother, and the Daughter in Law against her Mother in Law.* Mat. x. 35. Will any One say, that the Doctrine of Christ was ever the worse for his Manner of Expression, or the Consequences more mischievous? This is a poor, empty Way of Arguing, and very unbecoming a D. D. to suggest Things merely imaginary.

I Now come to take Notice of a Remark the Dr. has made; which, I think, very just,

* Discour. p. 37.

and worthy of Observation: There may (says he *) be a Schism in the Church, as well as a Schism from it. This I acknowledge to be a demonstrable Truth, and will appear such in the very Character of the Dr. in these Discourses; if he is a Schismatic who departs from, and banters the Doctrine of Assurance: A Doctrine of the Church of England, once esteem'd of great Comfort, and Consolation by our holy Reformers, and godly Martyrs, who seal'd it with their dearest Blood; and a Doctrine too, to which he himself has subscrib'd, as it stands in the latter Part of her 17th Article, as follows:---As the godly Consideration of our Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable Comfort to godly Persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the Flesh, and their earthly Members, and drawing up their mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation, to be enjoy'd through Christ, as because it doth fervently kindle their Love towards God.

HOWEVER it may not be improper to inform my Readers, some of whom may not be acquainted How, and When this ancient Doctrine first began to decline; which was in the Reign of King Charles I. when Archbishop Laud was forming a Design of joining

the Church of England to the Church of Rome ; and have ever since been casting Contempt upon those *Orthodox Doctrines*, and endeavouring to explode them. O shameful Impiety ! To subscribe to *Calvinistical Articles*, and preach up *Arminian Doctrines*, which are quite repugnant to them ; as may be easily known by reading the second Part of a Book, Intitled, *The Preacher*; written by that judicious Divine, Dr. *John Edwards*, of the University of Cambridge; who liv'd, and dy'd a Faithful, and Honourable Member of the Church of England; as also in a Book lately put forth, Intitled *The dreadful Degeneracy of a great Part of the Clergy, the Means to promote Irreligion, Atheism, and Popery*. But of this more hereafter.

To pass on, The Dr. says *, ---- Since those of whom we are speaking pretend, if not to direct divine Revelation, and Prophecy, yet to some extraordinary Motions, and Impulses of the Spirit : I ask them, What Proof have they of such Motions or Impulses? Why they say, they have the strongest Persuasion of them. And I say, there is strong Delusion, as well as strong Persuasion; ---- O ! but they are sure of it; they see it; they feel it: And do we want Reasons and Arguments to convince us, that the Sun shines at Noon-day? or that we feel any outward Impressions made upon our Bodies? I answer; This is arguing from a meer Meta-

* Discour. p. 41.

phor ; which was never yet allowed to be good Arguing. -----

THE Dr. who gives so much Caution against being *righteous over-much*, does, no Wonder, condemn the *extraordinary Motions*, and *Impulses* of the *Spirit*. Wherefore I would be glad to know, by *what* Motions or Impulses he took on him the *Work of the Ministry*, whether it was by *ordinary*, or *extraordinary Motions*, or *Impulses*. If by *ordinary* Ones, they might be *worldly* ; such as, That at one Time, or another, (*if not under strong Delusion*) he might obtain a *Mitre* ; but if not that, he might have the *strongest Persuasion* of getting a good *Living*, at least ; and an odd *Benefice*, or *Two*, besides. But if from *extraordinary Motions*, and *Impulses* of the *Spirit* ; such as the *Service of God*, and *Good of Souls* chiefly ; he must have had some *inward Sense*, or *Feeling* of them ; if ever the *Work of Grace*, or the *Spirit*, had been truly wrought in his Soul : And if it may be presumed, that where the Fruits of the *Spirit* do not appear, the *Spirit* itself is wanting ; how much more Reason is there for such a Presumption, when its Motions and Impulses are made the Subject of Banter, and Ridicule. But as the Apostle says, *The natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him ; neither can he know them, because they are spiritually discerned.* 1 Cor. 2. 14. I therefore, recommend to the Dr's intense Meditation, as well as to his cursory Reading the Collects for the

the *Nativity of our Lord*, and the *Sunday* following; where he will find in exprefs Words what in his *Discourses* he so much opposes.

To go on the *Dr.* says, * *I have still something to add concerning their pretended Assurance, or Certainty of their having the Spirit. This false Assurance may (and I hear does) produce very mischievous Effects, different from, and even contrary to each other; according to the different Tempers of different Persons.*----

SINCE the *Dr.* is pleas'd to express himself with so much Warmth against the *Doctrine of Assurance*; I shall here shew, it was a Doctrine so well believ'd, and vindicated against the *Papists*, during the Reigns of *K. Edward VI. Q. Elizabeth, K. James I.* and a great Part of the Reign of *K. Charles I.* that the Denyers of it were, at the *First Reformation from Popery*, and an hundred Years after, thought to be great Enemies to the *Orthodox Church of England*; and consequently, Friends to the *Romanists*: And if this can be prov'd, we may soon see which Side the *Dr.* takes without the Help of a Prospective Glass.

AND that I may prove it to a Demonstration, I choose to do it by the Writings of those pious Persons, who stood up in maintaining her pure, primitive *Doctrines*; and I pray, that it may be a Means to convince the *Dr.* and all Others, who are Opposers of this comfortable, precious Truth.

I Shall produce my first Quotation from a Book, intitled, *The Plain Man's Path-way to*

Heaven; by Mr. *Arthur Dent*, then Preacher of the Word of God at *South-Schobery* in *Essex*; and stands thus recommend to the World.

Imprimatur *G. Stradling, S. T. P.*
ex Aed. Lambeth Rev. in Christo Pat. D.
 29 Sept. 1663. *Gilb. Archiep. Cant. a*
 jac. Domestic.

From hence I infer, that if these good Men had not fully known, that this Doctrine, among others contain'd in that Book, was not the *Orthodox Doctrine* of the Church of *England* at that Time, they would never have permitted it to come forth into the World.

I Must own the *Title*, the *Subjects*, and the *Method of Digestion*, together with the worthy Recommendation of the Book, first invited my Perusal; and my frequent Meditations on the Subjects have given me great Comfort, and Confirmation; and as such I recommend this particular Point to my Reader's Perusal; which is by Way of *Dialogue* between *Theologus*, a Divine,
Philagathus, an honest Man,
Afunetus, an ignorant Man.

Phil. ---- *AND* one Thing more I do gather out of your Speech, to wit, that You do think a Man may be assured of his Salvation even in this Life:

Theol. I do think so indeed. For he that knoweth not in this Life that he shall be saved, shall never be saved after this Life. For
 St.

St. John saith, *Now we are made the Sons of God.* 1 John 3. 2.

Phil. *But because many doubt of this, and the Papists do altogether deny it, therefore, I pray You confirm it unto us out of the Scriptures.*

Theol. The Apostle saith, *We know, that if our earthly House of this Tabernacle be destroyed, we have a Building given us of God; that is, an House not made with Hands, but eternal in the Heavens.* 2 Cor. 5. 1. Mark that he saith, Both he and the rest of God's People, did certainly know that Heaven was provided for them. *For the Spirit of Adoption beareth Witness with our Spirits, that we are the Children of God.* Rom. 8. 16. And again the same Apostle saith, *From henceforth is laid up for me, the Crown of Righteousness, which the Lord, the righteous Judge shall give me at that Day, and not to me only, but to all them that love his appearing.* 2 Tim. 4. 8. Here we see, that he knew there was a Crown prepared for him, and for the Elect. And the same Spirit which did assure it unto *Paul*, doth assure it also to all the Children of God. For they have all the same Spirit, though not in the same Measure. St. John saith also, *Herein we are sure we know him, if we keep his Commandments.* In which Words St. John tells us thus much, if we do unfeignedly endeavour to obey God, there is in us the true Knowledge and Fear of God; and consequently, we are sure we shall be saved. St. Peter saith, *Give all Diligence to make*
your

your Calling, and Election sure. 2 Pet. 1. 10. Wherefore should the Apostle exhort us to make our Election sure, if none could be sure of it? In the second of the *Ephesians*, the Apostle saith flatly, that *in Christ Jesus we do already sit together in heavenly Places*. His Meaning is not, that *we are there in Possession*; but *we are as sure of it, as if we were there already*. The Reasons hereof are these: Christ our Head is in Possession: Therefore he will draw all his Members unto him, as he himself saith.

Secondly, We are as sure of the Thing which we hope for, as of that which we have; but we are sure of that which we have, which is the Work of Grace; therefore we are sure of that we look for, which is the Crown of Glory. Many other Places of the holy Scriptures might be alledged to this Purpose; but I suppose these may suffice. *John* 12. 23. & 14. 13.

Phil. As You have shewed this by the Scriptures; so also shew it more plainly by evident Reason out of the same.

Theol. How can a Man in Truth call God his Father (when he saith, *Our Father which art in Heaven*) and yet doubt whether he is his Father or no? For if God indeed be our Father, and we his Children, how can we perish; how can we be damned? Will a Father condemn his own Children? Shall the Children of God be condemned? No, no: *There is no Condemnation to them that are in Christ Jesus.* Ro. 8. 1. Again, *Who can lay any Thing to the charge of God's Elect? it is God that justifieth, who can*

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condemn? Rom. 8. 33, 34. It is therefore most certain and sure, that all such as do in Truth call God their Father, and have God for their Father, shall be saved. Again, how can a Man say in Truth and Feeling, that he believes the Forgiveness of Sins, and yet doubt whether he shall be saved? For if he be fully persuaded that his Sins be forgiven, what letteth why he should not be saved? Moreover, as certainly as we know we are called, justified, and sanctified; so certainly we know we shall be glorify'd: But we know the one certainly, and therefore the other.

Asun. I will never believe, that any Man can certainly know, in this world, whether he shall be saved or damned; but all Men must hope well, and be of a good Belief.

Theol. Nay, we must go further than hope well; we may not venture our Salvation upon uncertain Hopes. As if a Man should hope it would be a fair Day to Morrow, but he cannot certainly tell. No, no; we must in this Case, being of such infinite Importance as it is, grow to some Certainty, and full Resolution. We see worldly Men will be loth to hold their Lands, and Leases uncertainly, having nothing to shew for them. They will not stand to the Courtesy of their Landlords, nor rest upon their good Wills. They will not stay upon uncertain Hopes. No, they are wiser than so. *For the Children of this Generation are wiser than the Children of Light.* Luke 18. 8. They will be sure to have something to

to shew. They will have it under Seal. They will not stay upon the Words and Promises of the most honest Men, and best Landlords. They cannot be quiet till they have it in white and black, with sound Counsel upon their Title, and every Way made as sure unto them, as any Law of the Land can make it.

Are then the Children of this World so wise in these inferiour Things, and shall not we be as wise in Matters of ten thousand Times more Importance? Are they so wise for Earth, and shall we not be as wise for Heaven? Are they so wise for their Bodies, and shall not we be as wise for our Souls? Shall we hold the State of our immortal Inheritance by Hope-well, and have no Writings, or Evidences; no Seal, no Witnesses, nor any Thing to shew for it? Alas! this is a weak Tenure, a broken Title, a simple Hold indeed.

Ans. Yet for all that, a Man cannot be certain?

Theol. Yes: St. John telleth us, we be certain. For he saith, *Hereby we know we dwell in him, and he in us, because he hath given us of his Spirit.* 1 John 4. 13. For he that hath the Spirit of God, knoweth certainly he hath it; and he that hath Faith knoweth that he hath Faith; and he that shall be saved, knoweth he shall be saved. For God doth not work so darkly in Mens Hearts by his Spirit, but that they may easily know whether it be of him or no, if they would make a due Trial. Again, the same Apostle saith, *He that believeth*

lieth in the Son of God, hath the Witness in himself. 1 John 5. 10. That is, he hath certain Testimonies in his own Conscience, that he shall be saved. For we must fetch the Warrant of our Salvation from within ourselves; even from the Work of GOD within us. For look how much a Man feeleth in himself the Encrease of Knowledge, Obedience, and Godliness, so much the more sure he is that he shall be saved. A Man's own Conscience is of great Force this way, and will not lye, or deceive. For so saith the wise Man, *As Water sheweth Face to Face, so doth the Heart, Man unto Man.* Prov. 27. 19. That is, the Mind, and Conscience of every Man telleth him justly (tho' not perfectly) what he is. For the Conscience will not lye, but accuse, or excuse a Man; being instead of a thousand Witnesses.

The Apostle saith, *No Man knows the Things of Man, but the spirit of Man that is in him.* 1 Cor. 2. 11. And again the Scripture saith, *Man's soul is as it were the candle of the Lord, whereby he searcheth all the bowels of the belly.* Prov. 20. 27. So then it is a clear Case, that Man must have Recourse to the Work of God's Grace within him, even in his own Soul; and thereby he shall certainly be resolved one way or other. For even as *Rebecca* knew certainly by the striving and stirring of the Twins in her Womb, that she was conceived and quick of Child; so God's Children know certainly, by the Motions, and Stirring of the Holy Ghost within

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them,

them, that they have conceived Christ, and shall undoubtedly be saved.

Phil. I pray You let us come to the Ground-work of this Certainty of Salvation; and speak somewhat of that.

Theol. The Ground-work of our Salvation is laid in God's eternal Election; and in respect thereof, it standeth fast and immoveable; as it is written, *The Foundation of God standeth fast.* 2 Tim. 2. 19. And again, *He is faithful that promised: Though we cannot believe, yet he abides faithful.* 1 Thes. 5. 24. 2 Tim. 2. 13. So then, as we know it certainly in ourselves, by the consequence of Election; so it standeth most firm in respect of God, and his eternal and immutable Decree. And a thousand Infirmities (nay, all the Sins of the World, nor all the Devils in Hell) cannot overthrow God's Election. For our Lord Jesus saith, *All that the Father hath given me, shall come unto me.* And again, *This is the Father's Will that hath sent me, that of all which he hath given me, I should lose nothing; but should raise it up again at the last Day.* John 6. 37, 39. And in another Place our Saviour saith, *My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life; and they shall never perish, neither shall any pluck them out of my Hand. My Father, which gave them me, is greater than all; and none is able to take them out of my Father's Hand.* John 10. 27, 28, 29. We ought therefore to be as sure of our Salvation, as of any other Thing which God hath pro-

promised; or which we are bound to believe. For to doubt thereof, in respect of God's Truth, is blasphemous against the Immutability of his Truth.

Phil. But are there not some Doubts, at some Times, even in the very Eleēt, and in those, which are grown to the greatest Persuasion?

Theol. Yes verily; for he that never doubted never believed. For whosoever believeth in Truth, feeleth sometimes Doubtings and Waverings. Even as the sound Body feeleth many Grudgings of Diseases, which if he had not Health, he could not feel; so the sound Soul feeleth some Doubtings, which if it were not sound, it could not so easily feel. For we feel not Corruption by Corruption, but we feel Corruption by Grace. And the more Grace we have, the more quick we are in feeling of Corruption. Some Men of tender Skins, and quick Feeling, will easily feel the lightest Feather, in softest manner, laid upon the Ball of their Hands; which others, of more slow Feeling, and hard Flesh, cannot so easily discern. So then it is certain, that although the Children of God feel some Doubtings at some times, yet the same do no whit impeach the Certainty of their Salvation; but rather argue a perfect Soundness and Health of their Souls. For when such little Grudgings are felt in the Soul, the Children of God oppose against them the Certainty of God's Truth and Promises, and so do easily overcome them. For the Lord's People need no more to fear them, than he

that rides through the Streets upon a lusty Gelding, with his Sword by his Side, needs to fear the Barking and Bawling of a few little Curs, and Whappets.

Phil. Shew yet more plainly how, or in what Respect, the Child of GOD may both have Doubtings, and yet be fully assured.

Theol. Even as a Man set on the Top of the highest Steeple in the World, and so fast bound unto it, that he cannot fall though he would, yet when he looketh down he feareth ; because Man's Nature is not acquainted, nor accustomed to mount so high in the Air, and to behold the Earth so far beneath ; but when he looketh upward, and perceiveth himself fast bound, and out of all Danger, then he casteth away all Care. Even so, when we look downwards to ourselves, we have Doubts and Fears ; but when we look upward to Christ, and the Truth of his Promises, we feel ourselves cocksure, and cease to doubt any more.

Phil. Declare unto us what is the Original of these Doubts, and Fears ; and from whence they spring in the Children of God.

Theol. They spring from the Imperfection of our Regeneration, and from that Strife, which is in the very Mind of the Elect, between Faith and Infidelity. For these two do mightily fight together in the most regenerate, and strive to over-master and over-shadow one another. By Reason whereof, sometimes it cometh to pass, through the prevailing of Unbelief, that the most excellent Servants of God
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may fall into Fits and Pangs of Despair, as *Job* and *David* in their Temptations did. And even in these Days also some of God's Children, at some times, are shrewdly handled this way, and brought very low, even to Death's Door; yet the Lord in great Mercy doth recover them both from total, and final Despair. Only they are humbled, and tried by these sharp Fits for a Time, and that for their great Good. For as we use to say, that an *Ague* in a *Young Man* is a Sign of Health; so these burning Fits of Temptations in the Elect, for the most part, are Signs of God's Grace and Favour. For if they were not of God, the Devil would never be so busy with them.

Phil. Is it not meer Presumption, and an over-much trusting to ourselves, to be persuaded of our Salvation?

Theol. Nothing less. For the Ground of this Persuasion is not laid in ourselves, or any Thing within us, or without us, but only in the Righteousness of *Christ*, and the merciful Promises of God. For is it any Presumption for us, to believe that which God hath promised, *Christ* hath purchased, and the Holy Ghost hath sealed? No verily, it is not any Presumption, but a Thing which we all stand bound unto, as we will answer it at the dreadful Day of Judgment. As for ourselves, we do freely confess, that in God's Sight we are but Lumps of Sin and Masses of Misery, and cannot of ourselves move Hand, or Foot to the Furtherance of our Salvation. But being justify'd by Faith, we
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are at Peace with God, and fully persuaded of his Love and Favour towards us in Christ.

Phil. Cannot the Reprobates and Ungodly be assured of their Salvation?

Theol. No. For the Prophet saith, *There is no Peace to the Wicked.* Isa. 57. 22. Then I reason thus: They which have not the inward Peace, cannot be assured; but the Wicked have not the inward Peace, therefore they cannot be assured. Stedfast Faith in the Promises doth assure; but the Wicked have not stedfast Faith in the Promises; therefore they cannot be assured. The Spirit of *Adoption* doth assure; but the Wicked have not the Spirit of *Adoption*, therefore they cannot be assured.

To conclude: When a Man feeleth in himself an evil Conscience, Blindness, Profaneness, and Disobedience, he shall, in despite of his Heart, sing this doleful Song: I know not whether I shall be saved, or damned.

Phil. Is not the Doctrine of the Assurance of Salvation a most comfortable Doctrine?

Theol. Yes doubtless: For except a Man be persuaded of the Favour of God, and the Forgiveness of Sins, and consequently of his Salvation, what Comfort can he have in any Thing? Besides this, the Persuasion of God's Love towards us, is the Root of all our Love and chearful Obedience towards him: For therefore we love him, and obey him, because we know he hath loved us first, and written our Names in the Book of Life. But on the contrary, that general Doctrine of the *Papists*, which

which would have Men always doubt, and
 fear in a servile Sort, is most hellish, and un-
 comfortable. For so long as a Man holds
 that, what Encouragement can he have to
 serve God? what Love to his Majesty? what
 Hope in the Promises? what Comfort in
 Trouble? what Patience in Adversity?

In the fore-going Quotation the *Dr.* may
 plainly see, that the *Doctrin* of Assurance was
 the *Doctrin* of the Church of England; how
 weak, or worse, must it appear in any of Her
 pretended Sons, to make Her, like a *Weather-*
cock, turn about with every Wind of Mens
 Inventions.

AND further to demonstrate this to be the
 then *Doctrin* of the Church of England, I
 here present my Reader with a Copy of a Re-
 cantation of a pretended Son of this Orthodox
 Church, who preach'd against *this*, among other
Doctrines: Taken from a Book, Intitled, *Anti-*
Arminianism: By *W. Pryne*, of *Lincoln's Inn*,
 p. 56, 57, 58, 59. as follows.

A Copy of a Recantation of certain Errors ra-
ked out of the Dunghill of Popery and Pela-
gianism, publicly made by Master Barret of
Kayes Colledge in Cambridge the 10 of May,
---- 1595. in the Univerſity Church, called
St. Mary's in Cambridge. ---Translated out
of Latin into English. An. 37. Eliz.

PREaching in *Latin* not long ſince in the
 Univerſity Church, (Right Worſhipful)
 many Things ſlipped from me, both falſely,
 and

and rashly spoken, whereby I understand the Minds of many have been grieved; to the End therefore that I may satisfy the Church, and the Truth which I have publickly hurt, I do make this publick Confession, both repeating, and revoking my Errors.

First, I said, that no Man in this transitory World, is so strongly underpropped, at least by the Certainty of Faith, that is, unless (as I afterwards expounded it,) by Revelation, that he ought to be assured of his own Salvation. But now I protest before God, and acknowledge in my Conscience, that they which are justified by Faith, have Peace towards God; that is, have Reconciliation with God, and do stand in that Grace by Faith: Therefore that they ought to be certain, and assured of their own Salvation, even by the Certainty of Faith itself.

Secondly, I affirmed that the Faith of *Peter* could not fail, but that other Mens Faith may; for (as I then said) our Lord prayed not for the Faith of every particular Man. But now being of a better, and more sound Judgment; (according to that which Christ teacheth in plain Words, *John 17. 20. I pray not for these alone (that is, the Apostles;) but for them also which shall believe in me, through their Word.*) I acknowledge that Christ did pray for the Faith of every particular Believer; and that by the vertue of that Prayer of Christ, every true Believer is so stayed up, that his Faith cannot fail.

Thirdly

Thirdly, Touching Perseverance unto the End, I said, that that Certainty concerning the Time to come, is proud; forasmuch, as it is in his own Nature contingent, of what kind the Perseverance of every Man is; neither did I affirm it to be proud only, but to be most wicked. But now I freely protest, that the true, and justifying Faith (whereby the faithful are most nearly united unto Christ,) is so firm, as also for the Time to come so certain, that it can never be rooted up out of the Minds of the Faithful, by any Tentations of the Flesh, the World, or the Devil himself: So that he which once hath this Faith, shall ever have it; for by the Benefit of that justifying Faith, Christ dwelleth in us, and we in Christ: Therefore it cannot but be both increased, (Christ growing in us daily,) as also persevere unto the End, because God doth give Constancy.

Fourthly, I affirmed that there was no Distinction in Faith, but in the Persons believing. In which I confess that I did err: Now I freely acknowledge, that temporary Faith (which as *Bernard* witnesseth, is therefore fained, because it is temporary) is distinguished, and differeth from that saving Faith, whereby Sinners apprehending Christ, are justified before God for ever; not in measure, and degrees, but in the very Thing itself. Moreover I add, that *James* doth make mention of a dead Faith, and *Paul* of a Faith that worketh by Love.

Fifthly, I added, that Forgiveness of Sins is

an Article of Faith, but not particular, neither belonging to this Man, nor to that Man ; that is, (as I expounded it) that no true faithful Man, either can, or ought, certainly to believe that his Sins are forgiven. But now I am of another Mind, and do freely confess, that every true faithful Man is bound by this Article of Faith, (to wit, I believe the forgiveness of Sins) certainly to believe that his own particular Sins are freely forgiven him ; neither doth it follow here-upon, that that Petition of the Lord's Prayer (to wit, *forgive us our Trespases*) is needless ; for in that Petition, we ask not only the Gift, but also the Increase of Faith.

Sixthly, These Words escaped me in my Sermon, *viz.* As for those that are not saved, I do most strongly believe, and do freely protest that I am so persuaded against *Calvin, Peter Martyr*, and the rest, that Sin is the true, proper, and first Cause of Reprobation. But now being better instructed, I say, that the Reprobation of the wicked, is from Everlasting, and that saying of *Augustine* to *Simplician* is most true, *viz.* If Sin were the Cause of Reprobation, then no Man should be elected because God doth fore-know all Men to be defiled with it. And (that I may speak freely,) I am of the same Mind ; and do believe concerning the Doctrine of Election, and Reprobation, as the Church of England believeth, and teacheth in the Book of the Articles of Faith, in the Article of Predestination.

Last of all, I uttered these Words rashly against *Calvin*, a Man that hath well deserved of the

the Church of God; to wit, that he durst presume to lift up himself above the High, and Almighty God. By which Words I confess, that I have done great Injury to that most learned, and right godly Man: And I do most humbly beseech You all, to pardon this my Rashness: As also in that I have uttered many bitter Words against *Peter Martyr, Theodore Beza, Jerome Zanchius, Francis Junius*, and the rest of the same Religion, being the Lights and Ornaments of our Church; calling them by the odious Names of *Calvinists*, and other slanderous Terms; branding them with a most grievous Mark of Reproach: Whom because our Church doth worthily reverence, it was not meet, that I should take away their good Name from them, or any Way impair their Credit, or dehort others of our Country-men, from reading their most learned Works. I am therefore very sorry, and grieved for this most grievous Offence, which I have publickly given to this most famous University, which is the Temple of true Religion, and sacred Receptacle of Piety: And I do promise, that (by God's Help) I will never hereafter offend in the like Sort; and I do earnestly beseech You (Right Worshipful) and all Others to whom I have given this Offence, either in the former Articles, or in any Part of my said Sermon, that You would of your Courtesy pardon me, upon this my Repentance.

This Recantation was occasion'd by a Sermon

Mr. Barret preach'd to the Clergy of the University, April 29. 1703. in which he broach'd some absurd Doctrines, among which his Denial of the *Doctrine of Assurance* was one: This Sermon gave great Offence to the Auditory, and hereupon he was convented before all the Heads of the University of Cambridge; viz. Doctors Some, Duport, Goad, Tindall, Whitaker, Barneell, Jagon, and Preston; as also Mr. Chadderton, and Clayton, Tho. Smith, the publick Notary of the University then present; when Dr. Duport, being Vice-Chancellor, (after reading certain Articles containing the Positions Mr. Barret had broach'd) alledg'd his Assertions to be *Erroneous, false, and opposite to the Religion receiv'd, and establish'd in the Kingdom of England by publick, and lawful Authority*: And thereupon enjoin'd his Recantation as before, and he accordingly made; tho' it was not adjudg'd so sincere as they hoped; for, as it afterward appear'd, he turn'd *Papist*, and as such liv'd a *Layman's Life*, tho' a dangerous, violent, and seducing One.

Thus we see, that a Departing from our *Orthodox Doctrines* is an artful Bridge to *Popery*; and as this was an Error in Mr. Barret then, what must it be now in Dr. Trapp, if *Doctrines* exactly tally?

I Come now to shew, That this comfortable *Doctrine of Assurance* was firmly believ'd by the blessed Martyrs, both in Life, and at the Hour of Death: The Book of *Martyrs* abounds with Instances of this Kind, as may be

be seen in the many godly Letters, and divine Expressions in the Hours of their Death and Torments. How then can Men read that Confession, The Noble Army of Martyrs praise Thee, when they are running down that Doctrine, that was their Comfort in the Midst of Flames; and using those very Arguments against the Doctrine of Assurance now, as the Popists formerly did against our Protestant Divines; and a long Time after the Reformation. And to confirm this Doctrine I have here inserted an excellent Letter from Mr. John Careless to that Godly Martyr, Mr. John Bradford.

To my Good Brother, Mr. Bradford,

THE Peace of God in Jesus Christ, the Eternal Comfort of his sweet Spirit, which hath surely sealed You unto eternal Salvation, be with You in your joyful journey towards the celestial Jerusalem (my Dear Friend, and most Faithful Brother, Mr. Bradford;) to the setting forth God's Glory, and to your eternal Joy in Christ, Amen. Ever since good Mr. Philpot shewed me your last Letter, my dear Heart in the Lord, I have continu'd in great Heaviness and Perplexity, not for any Hurt, or Discommodity, that I can perceive coming towards You; to whom, doubtless, Death is made Life, and great Felicity; but for the great Loss that God's Church here in England shall sustain, by taking away of so worthy, and necessary an Instrument as the Lord hath made You to be. O that my Life, and a thousand more of such

such wretched Lives might go for yours! O why doth God suffer me, and such other Caterpillers to live, that can do nothing but consume the Alms of the Church; and take away so worthy a Workman, and Labourer in the Lord's Vineyard? But Woe be unto us for our Sins, and great Unthankfulness; which is the great Cause of the taking away such a worthy Instrument of God, as should set forth his Glory, and instruct his People. If we had been thankful to God for the good Ministers of his Word, we had not been so soon deprived of it, and them. The Lord forgive our great Ingratitude and Sins, and give us true Repentance and Faith, and hold his Hand of Mercy over us for his Dear Son Christ's sake. Take not away all thy true Preachers, O Lord, but leave us a Seed; lest England be made like to Sodom and Gomorrah, when thy true Lots are gone.

But why do I go about to mingle your Mirth with my Mourning, and your just Joy with my deserved Sorrow? if I loved you as I have pretended, I should surely rejoice with You most heartily, and praise God on your Behalf from the very Bottom of my Heart. I should praise God Day and Night for your excellent Election in, and through his great Mercy, and should give him most humble Thanks for your Vocation by his Gospel, and your true Knowledge of the same. I should earnestly praise him for your sweet Justification, whereof You are most certain by God's grace and spirit, and should instantly pray for your Glorification; which shall shortly ensue. I should be glad,

glad, and rejoice to see You so dignify'd by the Crown of Martyrdom, and to be appointed to that Honour to testify his Truth, and seal it with your Blood. I should highly extol the Lord, who hath given You a glorious Victory over all your Enemies, visible and invisible; and hath given You great Strength to finish the Tower that You have begun to build.

Finally, if I loved You, I should most heartily rejoice, and be glad to see You deliver'd from this Body of Sin, and vile Prison of the Flesh, and be brought into that heavenly Tabernacle, where You shall safely keep, and never offend him more.

This, and much more should I do, if I had a good Heart towards God for You, his dear Child; but (alas!) I am an Hypocrite, and do seek nothing but mine own Advantage; I would have God's everlasting Providence give place to my peevish Will, and Purpose; although it were to the Hindrance of his Glory, and your sweet Comfort. God forgive me my horrible Ingratitude, Sins, and Offences against him; and good Brother, do You forgive me my great Negligence, and Unthankfulness towards You; and henceforth I promise You, I will put my Will to God's Will, and pray that the same may be fulfilled in You, as long as You be on this Earth; and when You are taken hence, I will most heartily praise the Lord for You, so long as I have my Being in this World.

Ah! my dear Heart, now I must take my Leave of You, as my last Farewell in this Life; but in the Life to come, I am right well assured,

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we shall mercifully meet together; and that I long-ly, I trust. And in taking my Leave of You, (I my dear Heart in the Lord) I shall desire You faithfully to remember all the sweet Messages, that the Lord, our good God, and most dear loving Father hath sent You by me, his most unworthy Servant, which, as they are most true, so shall they be most truly accomplished upon You eternally. And for the more Assurance, and Certificate thereof to your godly Conscience, he hath commanded me to repeat the same unto You again in his own Name and Word.

Therefore now give Ear, and faithful Obedience; Harken, O ye Heavens! and thou Earth give Ear! and bear me Witness at the great Day; that I do here faithfully, and truly, the Lord's Message unto his dear Servant, his singularly Beloved, and Elect Child, John Bradford; John Bradford, Thou Man so especially beloved of God, I Pronounce, and Testify to Thee in the Name of the Lord JEHOVAH, that All thy Sins, whatsoever they be; be they never so many, so grievous, or so great, be fully, and freely Pardoned, Released, and Forgiven thee by the Mercy of God in Jesus Christ, thine only Lord, and sweet Saviour; in Whom thou dost undoubtedly believe: Christ hath cleansed thee with his Blood, and clothed thee with his Righteousness, and hath made thee, in the Sight of God his Father, without spot or wrinkle; so that when the Fire doth its appointed Office, thou shalt be received as a sweet Burnt-Sacrifice into Heaven; where thou shalt joyfully remain in God's

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Presence for ever, as the true Inheriter of his everlasting Kingdom; unto which thou wast undoubtedly predestinated, and ordained by the Lord's infallible Purpose and Decree, before the Foundation of the World was laid. And that this is most true that I have said, I call the Whole TRINITY, the Almighty, and Eternal Majesty of GOD the Father, the Son, and the Holy Ghost, to my Record at this Present, Whom I humbly beseech to confirm, and establish in thee the true, and lively Feeling of the same. Amen.

Now with a merry Heart and joyful Spirit, something mixed with lawful Tears, I take my Farewel of You, mine own dear Brother in the Lord, who send us shortly a merry Meeting in his Kingdom; that we may both sing Praises together unto Him, with his holy Angels, and blessed Spirits for ever and ever. Farewel, Thou blessed in the Lord; Farewel in Christ, depart unto thy Rest in the Lord, and pray for me for God's sake.

As I had made an End of this simple Letter, I heard some Comfort both of good Mr. Philpot's Servant, and Yours; but, alas! I do scarcely believe them. Well, I will hope in God, and pray all Night, that God will send me some Comfort to Morrow; and if the Lord give You sparing to Morrow, let me hear four Words of Comfort from You for God's sake. The Blessing of God be with You now, and for ever. Amen. Yours for ever in the Lord Jesus, John Careless,
Living in Hope against Hope.

I Heartily wish, that the Reader may find as much Comfort in the Perusal of this godly Letter, as I have had in Transcribing it; and then he will bless God, who put it in my Mind to insert it. In this Letter we have the golden Chain of Salvation, as those godly Persons call'd it; First, *Predestination*; Secondly, *Vocation, or Effectual Calling*; Thirdly, *Justification*; and Fourthly, *Glorification*; as the Consequence of the other three.

But these Doctrines are now unfashionable with the polite, letter-learned Men of these Times; one of whom, at it is easy to perceive, is rather inclin'd to an *Assurance* of a *Larger Living* and a *Long Life*; and who, probably, may think those *blessed Martyrs* were as much *Enthusiasts* as those he calls so at this present Day. But they who have the Books of *Martyrs* by them, may there find so many flagrant Proofs for the Truth of the Doctrine of *Assurance*, as must convince all those who have the *Spirit of Grace in their Hearts*, let the Dr. have *what he pleases in his Head*.

HOWEVER, To pass from these melancholy Proofs of the *Doctrine of Assurance*, I shall give the Dr. the Opinion of that great Divine, Dr. Luther, on Gal. iv. 7. Now, *if thou be a Son, thou art also the Heir of God through Christ*. ' For (*says the Dr.**) he that is a Son ' must be also an Heir, for by this Birth he is ' worthy to be an Heir. There is no Work

* Dr. Luther's Comm. on the Galat. abridg'd. p. 161, 162.

nor Merit that bringeth to him the Inheritance, but his Birth only; and so in obtaining the Inheritance he is a meer Patient and not an Agent; that is to say, not to beget, not to labour, not to care, but to be born, is that which maketh him an Heir. So we obtain eternal Gifts, namely, the Forgiveness of Sins, Righteousness, the Glory of the Resurrection, and everlasting Life, not as Agents, but as Patients; that is, not by doing but by receiving. Nothing here cometh between, but Faith alone apprehendeth the Promise offered. Like as therefore a Son in the Politick and Household Government, is made an Heir by his only Birth; so here Faith maketh us only Sons of God, born of the Word, which is the Womb of God, wherein we are conceived, carried, born and nourished up, &c. By this Birth then we are made new Creatures, formed by Faith in the Word; we are made Christians, Children, and Heirs of God, through Jesus Christ. Now, being Heirs we are delivered from Death, Sin, and the Devil, and we have Righteousness and eternal Life.

To close all, I shall leave with the Dr. that comfortable, and useful Note of the late Reverend Mr. Burkitt on *John vi. 37.* *All that the Father giveth me shall come to me;* 'There is (*says he* *) a double Gift of us to Christ.

1. In God's eternal Purpose and Counsel.

* See Mr. Burkitt's Annot. on the New Test.

‘ 2. In our Effectual Vocation, or Calling,
 ‘ when our Hearts, by the holy Spirit of God,
 ‘ are persuaded, and enabled to accept of
 ‘ Christ.

*And him that cometh unto me, I will in no
 wise cast out.*

‘ I will never cast them out of my Pity and
 ‘ Compassion ; nor out of my Love and Af-
 ‘ fection ; out of my Prayer and Intercession ;
 ‘ nor out of my Care and Protection. I will
 ‘ never cast them out of my Covenant ; I will
 ‘ never cast them out of my Kingdom ; for
 ‘ my Nature inclines me, my Promise binds
 ‘ me, and my Offices as Mediator engage me
 ‘ to the contrary. ”

I Hope the Dr. will excuse my saying so
 much on the *Doctrine of Assurance* ; since what
 he says seems not only to reflect on those he
 calls *Modern Enthusiasts*, but the whole Body
 of the Church of Christ ; and it casts such an
 Air of Contempt on *the Satisfaction of Christ*,
 and *the Operations of the Holy Spirit*, as would
 not only tingle the Ears, but pierce the Hearts
 of all who *truly believe in Christ, and wait for
 Salvation from him.*

I Could have trac’d the Dr. further, had I
 Room ; but hoping what I have said may be
 of Use to convince some of their Errors, and
 confirm others in the Truth, is my Earnest
 Prayer and hearty Desire.

POST-

POSTSCRIPT.



Second Edition of these *Remarks* being call'd for, I take this Opportunity of adding something more to what I have already said in the former Edition.

AND here I can't but observe, That what seems to lye corroding in the Dr's Breast, and which he endeavours artfully to conceal from his Hearers and Readers, is the Charge, that pious, young Divine, Mr. *Whitefield* has openly laid against the *Clergy* of the Dr's Cast, of being *Dissenters* and *Schismaticks* from the *Articles* of the Church of *England*; and to prove that Charge he refer'd to the *Articles*, *Homilies*, and *Collects* of the Church, which stand like a Wall of Brass against them; and therefore urg'd his Auditors to the Perusal of them as a Confirmation of the Truth. This many have done since, who never did it before; and thereupon recommend them not only as the likeliest Means of establishing People in the true, orthodox Doctrines of the Church of *England*, but consequently of creating in them an Abhorrence of the Doctrines of *Popery*, and the Attempts of all *Popish Pretenders*, and *Inva- sioners* of our Religion and Country.

THIS Young Divine has said, and, I fear, justly too, *That the Conduct of the Clergy has been the Cause of making so many Dissenters; they first thrust them out, and then blam'd them*

them for their Dissention. This, I have heard some good Church-men say before Mr. *Whitefield*; tho' they had not Courage to declare it publickly. And should I say, that good *Protestants* were shut out, when half-fac'd Ones, or Avowed Enemies upon *Principle* were receiv'd into it; it might without much Difficulty be made appear.

THIS the Dr. and Others too well knew to encounter him upon; lest, as *David* did the great *Goliath*, he should cut off *their Heads with their own Swords*; and therefore they thought it better to sleep in a whole Skin, and make a Noise about smaller Things, in Order to cast a Mist before the Eyes of the common People, that they might not search into Matters of greater Importance.

THE next Thing the Dr. and Others dislike in this Young Man is, That he strips the Creature of every Thing done by it, either before or after *Regeneration*, as any Ingredient in its *Justification*; that *Christ*, by his *Merits alone*, may have all the Glory of the Sinner's Salvation; and when the Sinner is made alive by Grace, he should then do good Works as the Effects of this Grace; that it may appear to itself, and Others, that its Faith is of the right Kind. This is keeping Works in their right Place, and not jumbling them and Free Grace together, as the Manner of some is; and so leave the Sinner in doubt which Way to take.

ANOTHER Thing, I hear, has given great Offence to this Part of the Clergy is, in say-
ing

ing, That *the Creature in its natural State is Part of the Devil, and Part of the Beast*; but this pious young Man has so well illustrated it by the Scriptures, and every Christian's Experience, that they see it in vain to attack him on that Point.

THE next Thing that has given Offence is, his *Inviting poor Sinners to come to Christ with all their Sins*; and telling the People, that *Harlots, Drunkards, and all Sorts of Sinners, if they come to Christ with a Sense of their lost, and undone Condition, shall be receiv'd into his Favour sooner than the self-righteous Pharisee, who has been patching up a Righteousness of his own, and thinks it will secure him from eternal Condemnation.* This, I think, stands prov'd an Eternal Truth; and therefore, I shall say no more on this Point, but pass on to make one Remark on what the Dr. says in his 64th Page, as follows.

The Reason why all the Enemies of the Christian Religion among us, (says he) however they may differ in other Respects, do yet, by the Devil's Policy, and their own Inclinations, unite in one Body against the Establish'd Church and Clergy, is this very plain one; because the Establish'd Church is the Fortress, the strong Hold of the Christian Religion; and the Clergy the Garrison, or Soldiers that defend it.

HERE seems to be the Dr's Master-piece of *Cunning and Artifice*: I would ask him, who he here calls the *Enemies of the Christian Religion*; I hope, not *Protestant Dissenters*, who have

have been acknowledg'd Friends both to the *Establish'd Church* and *Clergy*; if he means the present *Methodists*, I see none of the *Devil's Policy*, nor of *their Inclinations* against either. But I would ask the Dr, whether the *Clergy*, who pretend to defend the *Church*, must be *Calvinists*, or *Arminians*; if the former, I doubt, the Number is small; if the latter, I fear, She will be as well defended, as if the Governor of *Gibraltar* was to let in some Thousands of the King of *Spain's* hearty Subjects, to guard that Garrison for the King of *Great Britain*.

I should not have said so much, was it not in Hopes to put to Silence that Part of the *Clergy*, who may, for the future, be of a like Spirit with the Dr; and may, with him, make it a Delight to traduce their Neighbours, and render them odious to their People, who are inclin'd to live in the *Fear of God*, and in *due Honour to the King*, and in *Christian Charity One with another*, were it not the Study, and Practice of many of the *Priesthood* to provoke them to the contrary. O how shameful! O how sinful is it! that They, who so often read the Commandments to the People, and among others, *Thou shalt not bear false Witness against thy Neighbour*; and add thereto this Petition, *Lord have Mercy upon us, and incline our Hearts to keep this Law*; should yet be so disregardful of their Duties both to *GOD*, and *their Neighbour*. Much of This may be seen in the Dr's Writings, *Whom may it please God to bring into the Way of Truth*; and all such as have erred, and are deceived.

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